THE WESTERN LUMINARY.

PUBLISHED WEEKLY.—THOMAS T. SKILLMAN, EDITOR, PRINTER AND PROPRIETOR.

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TERMS OF THIS PAPER.

Two Dolls. per ann. if paid in 6 months. Two dolls & 50 cts. at the end of the year All subscriptions to continue till paid up. All Communications must be post paid.

LEXINGTON FEMALE BIBLE SOCIETY—4TH ANNUAL REPORT.

The close of another year brings your managers again before you to present to your inspection an account of the performance of the *same* duties which occur every year, discharged with the same spirit of union, the same cordiality of feeling which, by God's grace, we have been enabled to preserve among ourselves hitherto, and with, we hope, at least as much faithfulness, and rather more success.

Our losses by the death, removal, and withdrawment of subscribers, have in former years been about made up to us by subsequent additions. This year, to the usual number lost, we have had an addition of 41 subscribers. Our visiting committee, except in three instances, were received with respect, listened to with attention, and in some cases, with much more interest and feeling than had been manifested in the same districts on former occasions. According to the reports of the committee, the number of families destitute of any part of the Bible, has increased since the last year from nine to seventeen. That this number has not decreased, is doubtless owing in part to want of activity and perseverance in us, who too soon wearied in persuading those who were found then *totally* destitute, to become immediately possessed of the word of life. The reports of the committee for this year are made out with more minuteness, and, we believe, with more accuracy, than those of preceding years; yet, from the great difference between the reports of this, and former years, we are induced to apprehend that the precise number of destitute families has not yet been ascertained; for our population does not increase much, and is not fluctuating.—We have found but few instances of a want of the Bible, proceeding from absolute inability. One family was found, consisting of grown persons, who were without a Bible, and entirely unable to read, and satisfied in their ignorance: and one instance of the most decided hostility, and an openly expressed determination not to have a Bible! We commend *this* darkened heart to the especial prayer of this Society. Notwithstanding these discouraging circumstances, and that we seldom meet with strongly-marked traces of the good effect of our labours, yet it is cheering to observe the increased interest and good-will which prevails in some of our districts. We hope at our next anniversary to tell you, that every house has its Bible.

There is an improvement in many families as to the *number* of Bibles owned, and we think an increased habit of reading. This we attribute somewhat to the influence of Sabbath Schools.—Children becoming possessed of Testaments, and sometimes of entire Bibles, as rewards for industry and exemplary conduct at school, the "big Bible," valued as a respectable piece of property, rather than as the "Word of Life," is no longer the only resource of a large family. The humble brevier Testament or duodecimo Bible can be had access to at any time, and freely used by all. Thus a flourishing Sabbath School becomes the best possible auxiliary of a Bible Society. Children are the quiet unsuspected agents of the Board in introducing the Bible to many families as the "Word of Life." Believing this, your managers have unhesitatingly complied with every request for Bibles coming from Sabbath Schools, as the best means of promoting the ends of the Society. In the summer six Bibles and twelve Testaments were given to the First Presbyterian Church Sabbath School; twelve to the African Sabbath School of the First Baptist Church, (since discontinued;) two to the Second Presbyterian Church SabbathSchool; two to theFirst Baptist Church Sabbath School, and seven Bibles and six Testaments to the Frogtown Sabbath School.

The whole number of Books put into circulation this year is twenty-eight Bibles and ninety-three Testaments. In the summer fifty dollars were remitted, as surplus money, to the American Bible Society; and in November, fifty for the purchase of Bibles. Owing to the neglect of having an agent in Philadelphia, the box containing these Bibles remained a length of time in that city, but is now on the road, and will probably be received this month.

After supplying the wants of our *own district*, our next care must be, by the addition of our little strength, to make stronger the giant arm of our National Society. Incessant and pressing calls are making upon the funds of this Society, whose resources by no means equal the multiplying demand. This Society *depends upon its auxiliaries.* It has "hitherto received about $50,000 a year, not far from two thirds of which goes immediately back in Bibles, to auxiliaries, and others given, at cost, and less than cost; thus leaving only fifteen or twenty thousand dollars a-year to supply the thousands who are asking for the Scriptures in our new States, in Canada, and South America." "The semi-annual income of the A. B. Society this year, was two thousand dollars less than was received the first half of the last year; and it is predicted by some, that the annual income will be less. But this must not be; we *will* hope, that the American people, to whom belongs this National Institution, will not *suffer* it to be so. Active auxiliaries will continue their exertions, and those who have been slumbering, will awake to renewed vigour."

Fifty thousand families, in these United States,—these states who owe their origin to the zeal and perseverance of lovers of the Bible, who went to the Bible for laws, and must look to the prevalence of Bible morality as the surest preservative of their pure liberties, are without the Bible; and their population is far outstripping every effort that has been hitherto made to keep pace with it. The Indian tribes upon our borders, the original owners of this beautiful, smiling land, fast civilizing under the eyes of our Missionaries, and under the patronage of a kind government, are calling for the Bible; and a "wide field is opening among our sister republics of the South."—While these claims are growing daily, will we suffer our Parent to languish? Are *we* not among the slumberers? God grant we may awaken to "renewed vigour," shrink from no labour, decline no effort, until our National Bible Society shall cease to want means to satisfy the numberless demands made upon her charity.

TREASURER'S REPORT,

Since April 11th, 1826.

Subscriptions received,	$95 12
Bibles and Testaments sold,	5 50
Balance due last year,	70 77
	171 39
Paid for printing,	16 00
Paid for 15 duodecimo Bibles,	8 43
Donation to Parent Society,	50 00
Sent to Parent Society to purchase Bibles and Testaments,	50 00
Paid for postage,	1 00
Due Society,	45 96
	171 39

Sold, 4 Bibles and 9 Testaments.
Gratuitously given, 24 Bibles and 88 Testaments.
On hand 26 Octavo Bibles, 2 duodecimo Bibles,
15 large Testaments, and 8 small.

M. BECKLEY.

April 11th, 1827.

Officers for the ensuing year:

Mrs. Blythe, *President.*
Mrs. Norton, Mrs. Beach, Mrs. Hewitt, Mrs. Wallingsford, *Vice-Presidents.*
Mrs. Beckley, *Treasurer.*
Miss E. Blythe, *Corres Secretary.*
Miss C. M Lockwood, *Rec. Sec.*

MANAGERS.

Mrs S Challen,	*Mrs. Hudson,*
Mrs Skillman,	*Miss Mary Rhodes,*
Mrs Bruen,	*Mrs. Montmollin,*
Mrs. Brennan,	*Mrs E. Anderson,*
Mrs. Tilton,	*Mrs N Challen,*
Mrs. Hanson,	*Mrs Bell.*
Mrs. E Smith,	*Mrs Hamilton,*
Mrs A. Stephens	*Mrs. Chapman,*
Miss P Sayre	*Miss Montgomery,*
Mrs. Hedenburgh,	*Mrs. Woodruff.*

From the New York Observer.

CHRISTIAN EDUCATION.

The moral training of children, ought to have its foundation in a solemn dedication of them to God; and laying hold by faith on God's covenant promise on their behalf. 'I will establish,' says God, (Gen. 17 7,) 'my covenant between me and thee, and thy seed after thee, in their generations,— for an everlasting covenant, to be a God unto thee, and to thy seed after thee' This covenant to Abraham is the believer's charter. It is in the faith of it, that he is warranted to expect a blessing on his endeavours to train up his offspring for God. It gives him assurance, that if he does his part, God will do his. The want of this faith, is itself a very heinous sin; while the exercises of it will have the most animating influence on the parent, and stimulate him to that diligence which is essential to success. Reader, art thou a parent, anxious for thine own offspring; that they may grow up in favor with God and man? Lay hold on God's covenant on their behalf. Be strong in faith. Thy faith will bring salvation to thy house.

The first efforts with children, in their moral training, should go to the establishment of complete parental authority over their minds. This is a measure of such vital importance, that without it much success can scarcely be expected; and very much depends on the *early* establishment of this authority. Unless it is established early, it is hardly ever complete. By the time a child is two years of age, he ought to be in the habit of cheerful submission, to whatever he knows to be the will of his parent. Be assured, reader, if your child says to any of your requirements, "I wont;" or sets up resistance in the way of crying and pouting, there is a radical error in your management, that threatens shipwreck to the whole business of education. Besides; a ready, cheerful obedience on the part of a child, from the early dawn of reason, while it greatly facilitates every part of after education, is of essential use to counteract, the self will, the obstinacy, and bad temper of a child; before he is confirmed and strengthened by indulgence. Every parent ought to be fully aware, that it is in the *early part* of childhood, more especially, that a corrective can be applied to these evil passions, whose dominion in manhood will be certain ruin To obtain, and maintain this subjection of the child, much severity is, ordinarily, not at all necessary It requires on the part of the parent or master, only reasonableness united with firmness, and at first a judicious use of the rod. Never require any thing of your child but what is reasonable, and be firm in requiring it: and let your government be, and appear to be, uniformly, the government of love. Any other government, will assuredly defeat the purpose for which it ought to be exercised. He who tyrannizes in a passion, will be apt to destroy himself, with the victim of his misrule.

After the establishment of authority over the infant mind, must commence the arduous effort of storing it with knowledge 'Wisdom, says Solomon, is the principal thing; therefore get wisdom.' It is indeed, the principal thing: as without it, nothing really valuable can be acquired. It is wisdom that elevates man above the beasts of the field. It is wisdom that constitutes a leading item of the Divine resemblance. Let the impression dwell upon your heart, and stimulate your every day's effort, that in proportion as you make your child wise,—wise in the possession of *every kind* of useful knowledge, but especially the knowledge of 'the living and true God and Jesus Christ whom he has sent,'—you bring within his reach the means of every kind of usefulness and comfort, here and hereafter: while without it, there can be nothing but degradation, and wretchedness in time, and through eternity, everlasting perdition, from that God who hath pronounced on the people of no 'understanding,' "that the God who made them, will not have mercy on them, he that formed them, will shew them no favor." And remember that the most intense diligence is to be used in communicating this instruction, especially as it regards religious knowledge. As God himself has commanded, in the passage of Scripture that heads this paper, which I would again press upon your attention.—'AND YE SHALL TEACH THEM YOUR CHILDREN, SPEAKING OF THEM, WHEN THOU SITTEST IN THINE HOUSE, AND WHEN THOU WALKEST BY THE WAY, WHEN THOU LIEST DOWN, AND WHEN THOU RISEST UP; AND THOU SHALT WRITE THEM UPON THE DOOR POSTS OF THINE HOUSE, AND UPON THY GATES' Let those who have failed in training up their children to wisdom and piety, inquire whether their diligence has been, from the early dawn of reason, any thing like what is here enjoined.

In communicating religious knowledge, the chief means ought to be the Scriptures. The plan of Eunice which was so successful with her son Timothy ought to be the plan of every mother and father. It is said that 'from a child he knew the Holy Scriptures:' which must have been the fruit of much reading of them. But take notice, that it is said, not simply that he read the holy Scriptures, but he knew them; which implies that he was instructed in their *meaning* And this is best effected, by mingling much explanation, in the way of question and answer, with much reading. Those who find themselves ill qualified for this duty, will find good assistance, in some of the excellent catechisms which are readily to be obtained. If a qualified minister of the Gospel, within your reach, conducts a a Bible Class, I beseech you let your young people receive the benefit of it.

In training the young, much use is to be made of the ordinances of public worship and the preaching of the Gospel, on the Sabbath day. If you are destitute of these privileges, then you are without one main help, for rightly educating your rising offspring; and for their sakes, as well as your own, every effort within your means ought to be made, to obtain the ministrations of a wise, practical, well-gifted minister of the Gospel. Possessing this privilege, make the due use of it, by habituating your young people to a regular, practical attention to it. Strictly inquire of them, after every occasion, what they have heard, and how they have heard it: whether they have received the instruction of the Gospel into their understanding, and into their hearts.

Reading, is another very important means for storing the mind with useful knowledge. It is so important, that without much reading, any great amount of general knowledge, will hardly ever be acquired. Great care is therefore called for, as early as possible, to form a taste for reading, in the young mind; and happily, at this day, suitable books for early reading are within almost every person's reach, who will inquire after them. Every head of a family, ought to make it a point, as much as possible, to furnish the young of his charge, with a collection of good books; and at the same time to guard them from wasting their time and vitiating their minds, by reading books which inculcate any thing hostile to truth and godliness. Periodical publications of the religious kind, as Newspapers, Magazines and Tracts, may be of vast benefit, in various respects; and no family should be without them. Great care, however, should be taken to select those of sound sense and sound doctrine.

Further; the whole business of education should be conducted with a view to amend the heart, and direct the practice in what is right. Mere knowledge, without this, constitutes a character allied to a demon. Make your children wise, simply that you may make them good. Teach them the knowledge of God, that they may love him, fear him, trust him, and obey him. Teach them to understand the principles of society, that they may love their neighbor as themselves; and live in the discharge of all those duties that grow out of love. This is the education that will qualify them for being useful here, and happy hereafter; and be assured, the education which does not result in this, will result in fearful disappointment. And, good reader, if you are conducting the business of education, and would have any hopes of escaping this disappointment, two things will be indispensably necessary on your part —your *prayers* and your *example*.

Your prayers. Every good gift comes down from the 'Father of lights,' who hath said, 'Ask and ye shall receive, seek and ye shall find.' And if this is so, to expect that God will give our children knowledge, and faith, and love, and fear, without an obedient heart, while we ask them not at his hand with an earnestness and an importunity corresponding with their value, is certainly the height of presumption. But besides; a faculty to pray, and a habit of praying, is itself an all important part of Christian education. The child who is not taught to pray,—who is not trained up in the daily practice of prayer,—wants that part of education, without which, there is the most imminent danger that all he has learned will be worse than useless.

To prayer, daily prayer in your house, 'with and for your children,' must be added *your example*. Children in the first instance, learn almost every thing by imitation. It seems to be a law of their nature, to do what they see others do. Hence the fact so universally observed, that children grow up to be like those with whom they are brought up. Regard it then as essential to your success, that you should be before your children, what you would have them to be. Teach them to be wise, by acting wisely in their presence. Teach them love, and faith, and humility, and godly fear, &c, by habitually acting those graces before their eyes. Keeping your children much with yourself, carrying them daily to a throne of grace, and exemplifying, in simplicity and godly sincerity, the true Christian character before them, it will be marvellous indeed, if in due time, you have not the unspeakable happiness of seeing 'some good thing towards the Lord' found about them.

There is another thing of vital importance in the education of the young, which is very far from being

attended to as it ought. It is training them to habits of useful industry:—such useful industry, as exercises the body, while it interests the mind. Active exertion is essential to health and comfort. Every physician will tell you so. Indolence begets disease, while it destroys enjoyment. The oil of gladness says one, 'glistens on the face of labor only.' But not only so, idleness is positive vice; and of a very heinous kind. God has created every thing to be useful; and every faculty of body and mind, is a talent conferred under the injunction, 'Occupy till I come.' He who arrives at manhood, without having put on a habit of industry, lacks a most essential part of education.

Reader, if you happen to be rich and feel no necessity for training up your children to daily industry, you have a most difficult task to perform; namely, to counteract their natural propensity to indolence, which belongs to the worst vices of human nature. Indolence leads to amusement, amusement to dissipation, and dissipation to ruin One chief reason, why it is so hard for the rich to enter into the kingdom of heaven, is, that being pressed by no necessity, it is so difficult a thing to compel themselves to the daily efforts of useful industry, which, next to grace, is the very best preservative against every kind of vice. 'Pride, fullness of bread, and *abundance of idleness* in her, and in her daughters,' were the chief means of sinking Sodom to the depths of her abominations, and ripening her for her terrible overthrow.

I have only one measure further to press upon your attention, as of vast importance to the success of Christian education. It is extending your training to every youthful member of your household. If you have apprentices, or servants, neglected and left to ignorance and vice, the sin is just as great as if they were your own children. All souls are of equal value in God's sight. And they who are charged with their upbringing, are under exactly the same authority to bring them up for God. And as every sin brings its proper punishment after it, so does the neglect of this duty. Very often even religious masters, who from indolence, or thoughtlessness of duty, or lust of gain, surrender their young domestics to irreligion, pay the forfeit of their crime in the perdition of their own children—ruined by their pollution contracted from the influence of these very domestics. If you harbor ignorance and immorality in your kitchen, or in your out-house, it is a plague of leprosy that will certainly spread, and carry death in its progress.

SABBATH SCHOOLS.

An extract from the discourse of Dr. Matthews, on the subject of Sabbath Schools.

In their structure and design, how do they correspond with the language of the text:—"Many shall run to and fro, and knowledge shall be increased;" and in their operation, what a comment do they furnish on the words of our Saviour.—"The Son of Man is come to seek and to save that which is lost?" By the admirable system which they have brought into practice, the ignorant are sought out, and a new obedience is rendered to the commandment, "Go out quickly into the streets and lanes of the city, and bring in hither the poor;" and "into the highways and hedges, and compel them to come in, that my house may be filled." On this plan, the unfolding of the mind to religious knowledge is not committed to those who labor for hire, but to those who do it from love to the holy work, and who of course must usually be those whose example will lead to Christ, while their instructions point out the way. Under their influence too, that hurtful line of separation is broken down which keeps asunder the rich from the poor, the enlightened from the ignorant; and that approach and intercourse are produced, which elevate the one without lowering the other. By their means is God's holy day honored, by a more universal and more hallowed sanctification; for they call in the wanderer and idler from the streets, and from the resorts of vice; and employ their time and attention to the study of God's word, and in the worship of his sanctuary; while the teachers who are thus engaged, find to their surprise, that the Sabbath is never so profitably sanctified to them, as when they devote a portion of it to the work of doing good to others. By the spirit which they have awakened, Christians have been made to realize a responsibility too long neglected; the responsibility of "shining as lights in the world," and of "holding forth the word of truth by rendering themselves instrumental to the utmost of their power, in spreading the knowledge of Christ to those who know him not."

And what have already been their fruits? what the result of this system which they have brought into practice? what among teachers as well as taught? Hundreds and thousands of the young, who are now the church's fairest ornaments, gained their first saving impressions of heart, while acting as teachers in a Sabbath School; and hundreds and thousands of Christians who had long felt their coldness in religious duties, when they have engaged in this animating work have been revived and animated in it, as if again baptized with the Spirit from on high! "He that watereth shall be watered also himself." And were I to detail, by facts, their happy effects on the taught, it would be to repeat volumes and volumes of glad tidings which have spread joy in heaven, and have been there recorded to be had in everlasting remembrance before God. I might carry you to houses where a child born of parents that were profligate and abandoned, was allured to a Sabbath School, and there was taught the knowledge of God, and then became the happy instrument of turning a profligate father and mother to faith in Christ. I might ask you to think what must be the effect on our city, of nine or ten thousand pupils, led, constantly, as the Sabbath returns, to study the Scriptures, and to worship God in his temple, and most of them as "brands plucked out of the fire?" I might ask what must be the effect on our land and the churches in our land, that now they behold nearly 200,000 thus trained in these nurseries of knowledge and piety, and thus withdrawn from the ranks of iniquity and ruin? I might ask what must be the effect on Christendom, on the world, when every Sabbath that shines, finds nearly 2,000,000 of such trophies of Christian enterprise and care, learning the truths of this Holy Gospel, and singing "Hosannas to the Son of David?" "This is the Lord's doing and it is marvellous in our eyes." "The Stone which the builders rejected, is" fast "becoming the head stone of the corner." The temple of the Lord is rising, built of living stones; and like the temple of old, it is going up without the stroke of "an axe or hammer." And in this noiseless and delightful work, we see the dawn of that day when "they shall teach no more every man his neighbor and every man his brother, saying, "Know the Lord; for they shall all know me from the least to the greatest, saith the Lord."

N. Y. Observer.

BIBLE THE BEST SWORD.

The late Rev. Jonathan Scott, a captain in the British army, who about 45 years ago was a zealous and affectionate preacher of the gospel in England, was accustomed to deliver his addresses from the pulpit (at such places as he was quartered) in his *Regimentals* * His preaching having been made effectual to the production of a great change in a certain young lady, the daughter of a country gentleman, so that she could no longer join the family in their usual dissipations, and appeared to them as melancholy, or approaching to it, her father, who was a very gay man, looking upon Mr. Scott as the sole cause of what he considered his daughter's misfortune, became exceedingly enraged at him, so much so, that he actually lay in wait in order to shoot him. Mr. Scott being providentially apprized of it, was enabled to escape the danger.—The diabolical design of the gentleman being thus defeated, he sent Mr. Scott a challenge. Mr. S might have availed himself of the law, and prosecuted him, but he took another method. He waited upon him at his house, was introduced to him in his parlor, and, with his characteristic boldness and intrepidity, thus addressed him. Sir, I hear you have designed to shoot me, by which you would have been guilty of murder; failing in this, you sent me a challenge. And what a coward must you be, sir, to wish to engage with a blind man (alluding to his being short-sighted.) As you have given me the challenge, it is now my right to choose the time, the place, and the weapon. I, therefore, appoint the present moment, sir, the place where we now are, and the sword for the weapon, to which I have been most accustomed. The gentleman was evidently greatly terrified; when Mr. Scott, having attained his end, produced a pocket Bible, and exclaimed —"This is my sword, sir, the only weapon I wish to engage with." Never, said Mr. S. to a friend to whom he related this anecdote, never was a poor careless sinner so delighted with the sight of a Bible before. Mr. Scott reasoned with the gentleman on the impropriety of his conduct in treating him as he had done, for no other reason, but because he had preached the everlasting gospel. The result was, the gentleman took him by the hand, begged his pardon, expressed his sorrow for his conduct, and became afterwards very friendly to him.

Eng. paper.

* Your correspondent has been eye witness to this.

DANGER.

The degree of danger is, not only from the circumstances which threaten, but from the value of the objects which are threatened. A small danger menacing an inestimable object is of more importance than the greatest perils which regard one that is indifferent.

SABBATH SCHOOL MISSIONARIES.

A letter to the Editor of the Sabbath School Visitant, from a gentleman in Massachusetts, states: that probably *ten Sabbath School Missionaries* will be employed in that state the coming season.

THE WESTERN
Luminary.

PUBLISHED EVERY WEDNESDAY.

LEXINGTON, KENTUCKY:
MAY 2, 1827.

We cannot hereafter supply new subscribers to our paper, with the Numbers farther back than the 1st of April.

Extract of a letter from the Rev Geo. Bush, to the Editor, dated Indianapolis, Ia April 3, 1827.

Dear Sir,

I have been highly gratified in reading your paper, and have made some attempts to procure subscribers. I will pledge myself to do my utmost on my return [from an Eastern tour] to increase the number of your patrons. I have taken considerable pains to give circulation (by loaning, &c) to the Nos. I have received, and am convinced they have done much good, and created a favorable impression towards the Luminary. I am more and more convinced that a minister can hit upon no better expedient to aid him in his great work, than by procuring the spread of religious intelligence among his people. With the best wishes for your success, I respectfully subscribe myself, Yours, &c.

GEO. BUSH.

To the Editor of the Western Luminary.

Dear Sir,

The enclosed speech, delivered at a grave by a pious minister of the Gospel, and preserved by the justly celebrated Dr. Isaac Watts, may perhaps be perused with pleasure by many of your pious readers.

You will perceive by the Dr.'s introduction, that he added it to the close of one of his sermons.—If you think the speech worthy a place in your very useful and instructive paper, it is at your service. W. N.

Among my papers I have found a speech spoken at a grave, which I transcribed almost fifty years ago, and which deserves to be saved from perishing. It was pronounced many years before, at the funeral of a pious person, by a minister there present, supposed to be the Rev. Mr. Peter Sterry; and the subject of it being suited to this discourse,* I thought it not improper to preserve it here. WATTS.

"Christian friends, though sin be entered into the world, and by sin death, and so death passed upon all men, for that all have sinned; yet it seems not wholly suitable to our christian hope, to stand by and see the grave with open mouth take in, and swallow down any part of a precious saint, and not bring some testimony against the devourer And yet that our witness may be in righteousness we must first own, acknowledge, and accept of that good and serviceableness that is in it.

"For through the death and resurrection of our dear Redeemer, death and the grave are become sweetened to us, and sanctified for us: so that as death is but a sleep, the grave through his lying down in it, and rising again, is become as a bed of repose to them that are in him, and a safe and quiet hiding place for his saints till the resurrection.

"And in this respect we do for ourselves and for this our dearly beloved in the Lord, accept of thee, O grave, readily deliver up her body to thee; it is a body that hath been weakened and wearied with long affliction and anguish; we freely give it unto thee; receive it, and let it have in thee a quiet rest from all its labours; for thus it is written of thee, *there the wicked cease from troubling, and there the weary be at rest*

"Besides, it is, O grave, a body that hath been sweetly embalmed by a virtuous, pious peaceable conversation, by several inward openings and outpourings of the spirit of life, by much patience and meekness in strong trials and afflictions. Receive it, and let it enjoy thee, what was once deeply impressed on her own heart, and in a due season written out with her own hand, *a Sabbath in the grave:* for thus also we find it recorded of our Lord and her Lord, that enjoyed the rest of his last Sabbath in the grave.

"But we know thee, O grave, to be also a devourer, and yet we can freely deliver up the body into thee.

"There was in it a contracted corruptibility, dishonour, and weakness; take them as thy proper prey they belong to thee, and we would not withhold them from thee: Freely swallow them up forever, that they may appear no more.

"Yet know, O grave, there is in the body considered as once united to such a soul, a divine relation to the Lord of life; and this thou must not, thou canst not dissolve or destroy. But know, and even before thee, and over thee be it spoken, that there is a season hastening wherein we shall expect it again from thee, in incorruption, honour, and power.

"We now sow it into thee in *dishonour*, but expect it again returned from thee in *glory;* we now sow it into thee in *weakness*, we expect it again in *power;* we now sow it into thee a *natural body*, we look for it again a *spiritual body*.

"And when thou hast fulfilled that end for which the Prince of life, who took thee captive, made thee to serve: then shalt thou, who hast devoured, be thyself also swallowed up; for thus it is written of thee, *O death I will be thy plague, O grave I will be thy destruction* And then we shall sing over thee, what also is written of thee, *O death where is now thy sting? O grave where is now thy victory?* Amen."

*A sermon entitled "Safety in the Grave."

REVIVALS IN GEORGIA

A gentleman of respectability, who has just arrived in this city from Athens, Geo states that the revival in the College at that place, has resulted in the hopeful conversion of about 30 students; many of whom are from the most respectable families in the State, and some sustain a high rank as scholars This revival has already been noticed as extending to Milledgeville, and to the Legislature there assembled. Our informant states that four Representatives from one County give evidence of true conversion; and that two or three of them have united with the church. A work of grace appears to have commenced in Augusta, St. Mary's, Liberty County, and Savannah.

N Y. Obs.

REVIVALS IN BERKSHIRE Co.

A clergyman in Berkshire County writes thus to his friend in this city:—"With respect to the Revival in this county, I have only time to say, that it far exceeds whatever has been known here before. Almost the whole county is moved. In Williamstown, where the work has just commenced, it is said that almost every individual, both in College and town, is anxious or rejoicing. In Pittsfield, the work is glorious. It was stated at our Sabbath prayer-meeting last Lord's day, that 180 or more were indulging a hope, and that 200 were present at one Inquiry Meeting. In Lenox, the number of conversions is about 20 a week. In Lee, more than 200 are rejoicing in hope. *Ib.*

REVIVAL IN PITTSFIELD.

Extract of a letter from a gentleman in Pittsfield, Mass. to his friend in this city, dated March 30. 1827

The Lord is with us of a truth. Such a time in Pittsfield was never known. The Lord is carrying on his own work. It is now about four weeks since the revival commenced. We have had three Inquiry meetings. At the *first* there were 30 inquirers.—at the *second* 100,—at the *third* 400. besides 150 who were rejoicing in hope. Opposition is not known. Every man stands in astonishment and says, "It is the work of God." Some of our boldest sinners have been converted by a strong arm; and a large portion of our most interesting youth are among those who have either submitted, or are convicted The prayers of Christians are, that *all* may be brought to the feet of Jesus, and feel the redeeming influence of his blood.

There appears to be a divine influence on the whole community. Even the air and the face of nature wear a solemnity, and our busy village has the appearance of the Sabbath.—Powerful revivals are at this time experienced in Richmond, Lenox, Lee, Otis, Becket, Stockbridge, Williamstown, and considerable attention in Great Barrington, Sheffield, Egremont, and New Marlborough. Also great attention in New Lebanon, Canaan, and Austerlitz, on the neighboring borders of New-York. Surely this is a good day for the church, for her light is come. *Ib.*

LEBANON, CONN.

A letter from a gentleman in Lebanon, Conn. to a person in this city, dated April 1st, 1827 says, "We have a revival of religion here, which commenced in the month of January The number of converts is more than thirty; principally youth." *Ib.*

REVIVAL IN PORTLAND.

By a letter from a pious individual in Portland, Me. dated March 29th, 1827 it appears that an interesting work of grace is going forward in that place among the Congregationalists, Baptists and Methodists. The number now inquiring what they must do to be saved, the writer states to be not less than 300, and more than 100 indulge a hope that their sins are washed away in the atoning blood of Jesus. The work appears to be thorough, and is advancing Happy would it be, if the continual increase of good news from every part of the country, should excite Christians in this city to feel their own destitution and betake themselves earnestly to the source whence alone their wants can be supplied. *Ib.*

LUTHERAN CHURCH.

At the last meeting of the West Pennsylvania Synod of the Lutheran Church, held at Berlin two young gentlemen were received as Licentiates, and one of them was appointed Missionary. Four Licentiates were ordained Pastors. The returns, which were not complete, made the number baptized during the previous year, 2077; persons received as regular members by confirmation, 688; persons who partook of the Sacrament of the Lord's Supper, 6345; members deceased, 341; schools under the care of the Synod, 40. The General Synod will meet in October next. *Ib.*

From the New-York Observer.

SOUTHERN AND WESTERN THEOLOGICAL SEMINARY.

At a meeting of the Managers of the young Men's Education Society in this city on Tuesday evening last, it was voted to appropriate $250 *annually*, towards the support of 10 young men in the Southern and Western Theological Seminary at Maryville, Ten. Information was also communicated that $50 had been appropriated in aid of two other students in the same Institution, by the session of the Presbyterian Church in Broome-street. Surprising as it may seem, the fact is well authenticated, that with what aid is received from persons in the vicinity in the way of clothing, &c the annual expenses of a student in this Seminary do not exceed 25 or $30. The professors and others have made great sacrifices in its behalf, and will be encouraged by these expressions of kindness from abroad. The following extract from the Report of the Directors to the Synod of Tennessee, will give an accurate idea of its condition and prospects:

"The number of students hopefully pious and having the Gospel ministry in view that attended at the Seminary during the whole or a part of the past year, is forty Of this number, thirty-one are pursuing a course of education preparatory to the study of theology, and nine were theological students, three of whom are now licensed to preach the Gospel. The number of students that have been gratuitously

instructed, is twenty eight. The number who have been gratuitously boarded is eighteen; ten of whom have been boarded the whole year, and eight part of the year. The amount expended in boarding and tuition, according to the most moderate calculation, is $1478 45. Of which sum $582 55 have been borne by the Professor and the assistant Instructer."

From the last annual Report of the Executive Committee of Union Presbytery East Tennessee.

"The number of young men now engaged in prosecuting an education, is considerable, but it would be greatly increased immediately, if we could by any means devise a way for their support. There are a great many destitute places, and thousands are famishing for the bread of life. The Lord has been graciously pleased to revive his work most gloriously in many churches in this section of country, and many young men who are the subjects of this work, ardently desire to become heralds of God's mercy to those who are perishing, but are entirely dependent on charity."

THE THEATRE.

We are gratified to perceive the bold stand which the Observer & Chronicle has taken in New-York against the theatre; and not less so, to find that the Boston and other eastern papers are giving countenance to the opinion, that while the theatre may be closed, and deserted, it can never be *reformed*.

The interests of the theatre have been for some time declining in this country. This declension will of course be marked with increasing pollution; and the sooner the moral sense of the community is made to bear upon the subject, the better. Vice is ever the life-giving principle of the theatre. The actors must please, or be deserted; and as fast as the better portions of society retire in disgust their seats must of course be vacated or filled with those who are comparatively worthless. The actors will manage accordingly; till, at length, none but those who are completely abandoned, or who are *theatre-mad*, will dare to be found within the polluted walls of the edifice.

This work of gross degeneracy, one would think, must have been almost accomplished, before a *French* "*Madame Hutin*" could have been tolerated as a dancer almost entirely without clothing or drapery.

The same inference is also to be derived from the fact, that "*theatricals*" are beginning to resort to inland towns and country villages for support. Let our honest country people beware. The process every where will be downward and deleterious in its consquences. Comparatively decent a theatre possibly may be at the commencement, but the work of degeneracy will quickly ensue; and for every solitary example of a virtuous attendance at such places, the morals of community will eventually be made to suffer an hundred fold. No *christian* moralist should ever set his foot within the doors of a theatre.—*West. Rec.*

New-York Journal of Commerce—A new daily paper is proposed to be issued in the city of New-York, bearing this title. Much talent is expected to be embarked in it, and one of its chief peculiarities is, to exclude all theatrical and lottery notices or advertisements from its columns. Price 10 dols. per ann. in advance.—*Ib.*

MORGAN'S CASE.

NEW-YORK LEGISLATURE.

Wednesday April 4—In the Assembly Mr. Granger, from the committee to whom was referred the petitions from the western counties in relation to the abduction of William Morgan, made a long report. After stating the substance of the petition, including the allegation of the murder of Morgan, the committee observe, that they "have delayed their report, with the expectation that the promised testimony would be furnished, to substantiate the charges contained in the petitions. Within a few days, several affidavits have been forwarded to your committee, none of which reach the most severe allegations of the petitioners. From the testimony adduced, no doubt remains in relation to the unlawful seizure and removal of Morgan, for which several persons were arrested and having pleaded guilty to the indictments found against them, are now suffering the penalties of the law in the gaol of the county of Ontario. The situation of this unfortunate man after leaving Canandaigua, so far as legal proof can be furnished, is still left to conjecture; but by the affidavits presented, many circumstances are brought to bear upon the allegation that he was taken to Niagara, whatever may have been his subsequent fate."

The committee received an affidavit from the wife of Morgan, declaring her ignorance of his fate, other than what is known generally, and that she has not seen or heard from him since the 11th of September last. But the proof respecting him, after he left Canandaigua, consists altogether of the affidavits of persons who derived their information from others.

The committee add, that "after a full examination of the subject, they have endeavoured to devise a tribunal for the investigation of this transaction, which could have a jurisdiction of coextensive with the section of country through which this conspiracy is stated to have extended; but upon the deepest reflection, they are of opinion that such tribunal, while it would be doubtful in principle, and dangerous in precedent, would not materially add to the power vested in our existing courts." They therefore recommend the adoption of two resolutions; one, that the Governor offer a reward of 5000 dolls. for the discovery of Morgan, if living, and a like sum for the murderer or murders, if he is dead; the other that a joint committee of the Legislature, two from the Senate and three from the Assembly, be appointed to visit the western counties, with power to send for persons and papers, to make a full inquiry, and to report their proceedings to the next Legislature.

The report and resolutions were ordered to be printed. *Ib.*

CHRISTIAN PHILANTHROPY.—From a highly respectable source we learn that Gerret Smith, Esq. of Peterboro', N. Y. has the design of establishing, during the ensuing season, a Seminary for the education of pious and promising young men of Color who are desirous of qualifying themselves for the Gospel ministry. In pursuance of this object, he is desirous of obtaining information in answer to the following queries: Are there any young men of suitable qualifications? What are their names? Where do they reside? What is their age? Are they single men? What is their character? Are they professors of religion? What is their desire in regard to education? Mr Smith is a gentleman of independent fortune and liberal education.

Freedom's Journal.

JEWS.—A late German publication says, that the number of the Jews is now nearly as great as in the days of David and Solomon. They then amounted to four millons, and are now more than three millons and two hundred thousand. No where are they formed in separate communities, excepting a few villages in Russia and Arabia. The whole number supposed to be on the American continent, is only 5,700; and in the West Indies 50.

The amount of donations acknowledged in the Missionary Herald, for April, is 8 458 dolls. 77 cts.—besides legacies, &c.

The Treasurer of the American Bible Society acknowledges the receipt of the sum of 4361 dolls. 27 cts during the month of March, of which were for Donations, the sum of 1331 dolls. 33 cts. for Bibles, &c. 3030 dolls. 04 cts.

CULTIVATION OF THE VINE AND SILK.—The Raleigh N. C. Register says, that in consequence of the low price of cotton, many farmers are turning their attention to the cultivation of the vine and silk. Such a change extensively introduced in the southern States would produce a happy effect in the discouragement of slavery. The culture of silk requires no capital, and the labor is done by the old and young. A crop of silk requires but 40 days labor, the first half of which is very light. Vines likewise require the labor of but few hands.

SUGAR PLANTATIONS.—A Louisiana paper states, that General Wade Hampton has three sugar plantations on the Mississippi, below Donaldson, upon which 300 hands are employed, who make this year 1000 hhds. of 1250 lbs each, worth in New-Orleans, at the ordinary price of 7 cents per lb 89,600 dolls. The General, however, shipping his own sugar to the markets, estimates his nett revenue, this year, from his Louisiana plantations at 100,000 dolls.

BALLOONS.

It is stated in the New-York papers that Mr. E. C. Genet, formerly Minister of France to this country is, in conjunction with Mr Robertson, the celebrated æronaut, about to ascertain by actual experiment the practicability of æriel navigation. Mr Genet, after retiring from diplomatic life, settled on his estate at Greenbush, N. Y. and devoted his attention to scientific pursuits. He believes that he has now matured his plans for propelling balloons through the air in any direction and of any ascension and descension at pleasure. Mr. Robertson, the æronaut is so thoroughly convinced of the correctness of Mr Genet's theory, that he has decided upon uniting with him in a practical experiment.—Some time ago, Mr. G submitted a memorial to the New-York Literary and Philosophical Society and a select committee, consisting of Dr. Mitchell, Dr. M'Neven and General Morton, made a favorable report; and recommended the plan to the liberality of the citizens. *Vt Chronicle.*

FLOATING ISLAND.—The last number of Silliman's Journal contains an account of a floating island containing nearly half an an acre of land, in a pond, or small lake in Newburyport, Mass. It is covered with the shrub called dog-wood, none of which grows upon the shores of the lake. There are trees three feet in circumference upon the island. *Ib.*

FEMALE INGENUITY.

We were a few days since shown a 'garment without a seam'—it was a cotton shirt, woven complete in all its parts, with a well formed double collar, regular gathering about the neck and wristbands, button-holes woven in the bosom and wristbands with an appearance of gussets under the arms, straps on the shoulders, &c. and in fine, as complete, in all its parts, as the best made shirts—with not a single seam in it! The only parts about it that are not woven; are the buttons, which are made of linen thread, but are woven to the garment. This specimen of laudible ingenuity and industry, is the production of Miss Elitha Serrill, who resides on the Lincoln side of the Catawba above Beatie's Ford. It is the second or third. She has it in view to attempt the weaving of some other garment.—*Carolinian.*

Daniel Drake, M D. and Guy W. Wright, M. D. of Cincinnati propose publishing in that city a monthly Journal devoted to medical science, to be entitled "*The Western Medical and Physical Journal; Original and Eclectic.* The work to comprise from 56 to 64 pages per month; making an annual volume of 750 pages. Subscription price, four dollars per annum.

MACON, GEO March 27.

We are informed that the Indian Council at Broken Arrow has closed. The subject of disposing of the remainder of their lands in Georgia was brought before them, but did not result in any positive determination with regard to its disposal. They professed a willingness to sell it at its value, if the agent would examine or have it examined, and a valuation put upon it. Thus the matter appears to rest at present.

The question of bailing Randall W. Smith has been decided against the prisoner. When the motion was first made, the judge determined to bail him; but a motion was made the next morning to reconsider it; and finally bail has been refused. The report which we have seen in some of the public prints, that he had been bailed, proceeded we presume from the first decision.—*Focus.—Louisville, April 25.*

From the Missionary Herald.

GREAT MEETING OF ARMENIANS AT CONSTANTINOPLE.

The following letter from Mr. Goodell, dated Beyroot, Sept. 29, 1826, and addressed to the Corresponding Secretary of the Board, describes one of the most remarkable events of this eventful age. The occurences reported are indeed, so wonderful, so beyond what even the friends and supporters of the missions had dared to expect, that at first they seem almost incredible.—The reader should observe, however, that the letter was written on the 29th of September, that the substance of it was confirmed on the 5th of the following month, and not doubted by the missionaries, on the 18th:—at which time, Mr. Goodell wrote to the Corresponding Secretary in the manner following:

"I wrote to you on the 15th, and again on the 29th ult. Should you receive this first, you will do well, perhaps, to make no public use of it, till those previous communications shall have come to hand.—Some of the accounts may seem to you strange and contradictory, and indeed they seem so to us. There is a movement upon the minds of many, a "sound in the tops of the mulberry-trees," but what the result will be, what turn the affairs will finally take, will be developed hereafter. But in the midst of religious inquiry and discussion, and of singular public acts abroad, it demands our gratitude, that there continues around us, in the immediate sphere of our own labors, a "spirit of grace," abasing the lofty, subduing the rebellious, and making solemn the thoughtless and the gay."

Excitement produced at Constantinople, by Mr. King's Farewell letter to the People of Syria; with the consequent proceedings.

My Dear Sir.—Though it was only yesterday, that I sealed and forwarded a long communication for you, yet I cannot refrain giving you additional information, which has just come to hand from Constantinople.

It seems, that Mr. King's Farewell Letter, which, (with considerable additions by myself, having special reference to the Armenians,) we had translated into Turkish, found its way to Constantinople in Signor Wortabet's hand writing, and produced an amazing excitement among the one hundred thousand Armenians of that capital. A council was immediately held, consisting of all the Armenian monks, and priests, and bishops, and patriarchs, of whom several happened at that time to be at Constantinople; also of all the principal Armenians of the laity; together with two of the Greek Patriarchs, viz: the Greek patriarch of Constantinople, and the patriarch of Jerusalem.

Mr. King's letter, with the Scripture proofs, which I had furnished abundantly in the margin, was then read, with a suitable pause after each section; and the question was solemnly asked, "Are these things so? Are the facts, stated in this letter true; And is the letter it-self agreeable to the word of God?"

The Bible, yes, the holy, blessed, long neglected Bible, was produced, and examined; and when they could not make it speak a different language from the letter, they called for the original Greek, in order to be sure their translation was a faithful one. In the end they were forced to acknowledge, that the letter was agreeable to the holy scriptures.

The monks and priests and bishops then said to the patriarchs:—"Three of your principal men have, agreeably to this letter, and to the Bible, married wives; and are now overturning the whole system of our church. If they are doing right, we will all go and do likewise; but, if they are not doing right, we insist upon your putting an immediate stop to their proceedings, and bringing them to justice."

Here they were all in a perfect dilemma, and the council was divided. At last the principal Armenians said to their ecclesiastics;—"This business does not belong to us; it belongs to you. We know very well that you are all bad men; that, with all your professions of purity, you are the most impure among the defiled; that you have in your cloisters both women and children; and that you annually pay much money, which all comes from our pockets, for this abominable purpose. But this is not *our* business, it is *yours;* and we leave it with you to act as you please."

After much disputation and recrimination, the following resolutions were finally agreed upon.

1. That all the former deacons and priests, and bishops, in the convent at Jerusalem, be required to leave the convent immediately, and that the patriarch put in their place a few persons, whom he may choose; provided they be persons once married, but now widowers.

2. That, from this day, until *twenty five years* have expired, no individual be allowed to become a monk, or to be ordained a priest.

3. That boys and girls be not permitted to go hereafter on a pilgrimage to Jerusalem; and that if men go, they be not allowed to remain more than four days in Jerusalem, and *that they never be again permitted to witness the pretended miracle of the holy fire.*

To this last resolution, the Greek patriarchs made many objections, and earnestly besought that it might not pass;—"For," said they, "if we now let it be known, that the miracle of the holy fire was all an imposition, we shall be ridiculed by our enemies, and shall lose all credit with our own people, many of whom will become Turks."

But all the resolutions passed, and the patriarch of Constantinople sent letters, officially, through all his papatriarchate, to put them in execution.

The first resolution was passed in consequence of the low state of the convent, the decline of which is attributed, in a great measure, to the influence of the Armenians, who are with me.

The second resolution was in consequence of the universal complaint of the ignorance, profligacy, and numbers of the clergy. The high probability at present is, that not another Armenian will ever take the *monastic vow.*

To this plain statement, which was made to me yesterday by an Armenian, who was present at the council, and saw and heard all that passed, I need add no comments.—You yourself will perceive that the Armenians are evidently ripe for a moral revolution.

Importance of an Armenian Press.

Now for an Armenian Press. I most ardently wish to pour fifty-thousand Tracts upon Armenia next year, and to bring all her numerous, enterprising, interesting population under the influence of heavenly truth. Is it too much to hope, that, before the expiration of the *twenty-five years,* we shall be instrumental in raising up for her a holy priesthood, and of making, even her, a *peculiar people, zealous of good works.*

In the present unsettled state of the country, perhaps it would be imprudent to set up the Press at Beyroot, and perhaps Smyrna and Constantinople would be no better. But it can go into immediate operation at Malta, and I can send either my archbishop, or my priest, (both of whom, I hope, have become truly regenerated, though the change is more marked in the latter,) to correct the proof sheets under the general direction of Mr. Temple, or Mr. Smith.

From the Vermont Chronicle

The extracts from Mr. Goodell's correspondence relating to the Armenians, are of the most interesting character. The missionaries are in a region where the state of society is troubled, and they are exposed to many difficulties and dangers, but the TRUTH is evidently exerting an influence there of the most happy kind, and which would probably be rather promoted than checked by political convulsions. Mr. Goodell thinks that should troubles arise, they should have no difficulty in escaping to Malta; and "there" says the Herald, "by the side of the presses already in operation, they might erect one for Armenia, and the pious priest and Archbishop might assist in diffusing the light of life among their intelligent countrymen, who, from Constantinople to Bagdad, are even now beginning to cry out for reform. There too, the young Asaad Jacob, casting his eyes around the ample circumference of the Greek Church, might learn to employ his shrewd good sense in a glorious cause; and the other Asaad, of noble spirit, could he escape from his Maronite persecutors, might give scope to his powerful genius, and become the Augustine of the Oriental Churches."

In one of his letters Mr. Goodell says, "At Sidon, the religious inquiry and excitement, since I last wrote, have much increased." "A Priest at Beyroot remarked, that all the people were becoming Protestants; and a Maronite from the Mountain declared, that if the Patriarch had not imprisoned and beaten Asaad Shidiak, half the mountain would have been Protestant in a few months."

From the Western Recorder.

"WHOM WERE YOU TALKING TO?"

A professor of religion, who, it is believed, was a godly man, had set apart with some of his brethren, a portion of time for special prayer. On one of these occasions, he felt a greater earnestness than usual, and had spoken, as he afterwards supposed, in an audible manner; when he was overheard by a little daughter of four or five years, in an adjoining room. On his appearance at the fire-side, the little prattler advanced, and with peculiar anxiety inquired, "*Pa, whom were you talking to?*"

Surely, Mr. Editor, the question is one pregnant with interest and full of meaning. Not only must it have found its way to the bosom of the father; but it may serve as a keen arrow to the hearts of all. It addresses itself to worldly professors of religion in their devotions. Who can be the object of their prayer? From whom do they receive such a famine as to spiritual joy? Can it be from Jacob's God? Surely not; for with him is fulness of joy. Is it from the God of Elijah? Surely not; for he answered the prayer of his servant by fire from heaven. His ears are ever open to the pray-

ers of his children; he sends none of them empty away. But do not worldly professors sometimes pray to the God of this world? True, they may assume the attitude of prayer; and use the set form of speech, as if addressing the true God; but where, in the mean time, is the heart? With whom does *that* hold communion; with God or mammon?

"*Whom have you been talking to.*" stupid Christians, when you come from your devotions, without a thought of God, mingling with the world in its gay scenes and frivolous amusements? Surely it was not to Him who knows all things—the thoughts of the heart, its hypocrisy, as well as the language of the lips It was not to Him whose eye pierces the hidden things of creation and of man. It was not to Him who governs all things, from the least even to the greatest; and surely it was not to Him who answers prayer with heaven's blessings.

Whom are you about to talk to, professing Christian, as you go to the house of prayer? Is it to him whom you would consult about your farm, your merchandise, or your cattle? If this be the language of your lips and heart, as you proceed to the house of God, or to the circle of prayer, we may reasonably conclude that you are about to hold converse with some heathen deity—some modern Pan—some presiding genius over domestic and secular affairs.

When Christians are seen returning from church, or from religious meetings of any description, with countenances full of levity and mirth, and whose actions bespeak the language of the countenance; whose conversation is upon the manner of the performance, the eloquence of the speaker; drawing comparisons between him and others who minister at the altar; remarking upon dress, its various changes, and the fashions of the times; retailing the news of the day, and balancing character in the unhallowed scales of slander and detraction; we are ready to inquire, professing Christian, *Whom have you been talking to?*

When we enter a worshipping congregation, and find the attention placed upon things of minor consequence, upon the entrance of a stranger, or an accession to their number; when we hear the buzz of the whisperer; when we behold the eye vacant of all expression but that of the scenery of the place, rolling from object to object, from seat to seat, and from face to face; when we hear the snoaring of drowsy hearers, and behold the head nodding to the invitations of Somnus, instead of the gospel, and this too in the worship of God, we are led to exclaim with solemnity, *Whom are they talking to?*

Finally, it is a question that presents itself to all who pray to God, or attend upon his worship. *Whom are you talking to?* comes home to the man who leads in worship and to those who join: to the saint and to the sinner; to the high, proud and mighty, as well as to the low, humble and weak. But few, ah! few pray and adore, as if acquainted with the real character of the being whom they attempt to worship. J. S.

From the Christian Watchman.

CHANNING versus EDWARDS.

Mr. Editor.—In reading the late N. York Sermon by Dr. Channing, I was much impressed with the idea that it contained many assertions, & but few proofs and illustrations. In casting my eye on two sentences on the 31st page, a part of the religious experience of President Edwards rushed into my mind. Dr. Channing will not deny that Mr. Edwards was as much the organ of *Trinitarians* as *he* is of *Unitarians*. He will not question the clearness of Mr. Edwards's mind, or his attachment to orthodox principles. I will give you the quotations in the form of a text and illustration.

Text.—"But Trinitarianism has a still more positive influence in shutting the mind against improving views from the universe. It tends to throw gloom over God's works."
Channing's Sermon, page 31.

Illustration.—"After this" (a lively sense of the beauty and glory of Christ) "after this, my sense of divine things gradually increased, and became more and more lively, and had more of that inward sweetness. The appearance of every thing was altered; there seemed to be, as it were, a calm, sweet cast, or appearance of divine glory, in almost every thing. God's excellency, his wisdom, his purity and love seemed to appear in every thing; in the sun, moon and stars; in the clouds and blue sky; in the grass, flowers, trees; in the water and all nature; which used greatly to fix my mind. I often used to sit and view the moon for a long time; and so in the daytime, spent much time in viewing the clouds and sky, to behold the sweet glory of God in these things; in the mean time singing forth, with a low voice, my contemplations of my Creator and Redeemer. And scarce any thing among all the works of nature, was so sweet to me as thunder and lightning; formerly nothing had been so terrible to me. I used to be a person uncommonly terrified with thunder, and it used to strike me with terror when I saw a thunder-storm rising. But now, on the contrary, it rejoiced me I felt God at the first appearance of a thunder-storm; and used to take the opportunity, at such times, to fix myself to view the clouds, and see the lightnings play, and hear the majestic and awful voice of God's thunder, which oftentimes was exceedingly entertaining, leading me to sweet contemplations of my great and glorious God: and while I viewed, used to spend my time, as it always seemed natural to me, to sing or chant forth my meditations, to speak my thoughts in soliloquies, and speak with a singing voice."—[*Life of President Edwards. page* 28, 29. *Northampton Edition* 1804.

A Constant Reader.

PERSECUTION

Is any pain or affliction which a person designedly inflicts upon another; and, in a more restrained sense, the sufferings of Christians on account of their religion Persecution is threefold 1. *Mental*, when the spirit of a man rises up and opposes another —2 *Verbal*, when men give hard words and deal in uncharitable censures.—3. *Actual* or *open*, by the hand, such as the dragging of innocent persons before the tribunal of justice, Matt. x. 18. The unlawfulness of persecution for conscience sake must appear plain to every one that possesses the least degreee of thought or of feeling.—"To banish, imprison, plunder, starve, hang and burn men for religion," says the shrewd Jortin, "is not the Gospel of Christ; it is the Gospel of the Devil Where persecution begins, Christianity ends.—Christ never used any thing that looked liked force or violence, except once; and that was to drive bad men out of the temple, and not to drive them in."

We know the origin of it to be from the prince of darkness, who began the dreadful practice in the first family on earth, and who more or less, has been carrying on the same work ever since, and that almost among all parties. "Persecution for conscience sake," says Dr. Doddridge, "is every way inconsistent, because, 1. It is founded on an absurd supposition, that one man has a right to judge for another in matters of religion —2. It is evidently opposite to that fundamental principle of morality, that we should do to others as we could reasonably desire they should do to us.—3. It is by no means calculated to answer the end which its patrons profess to intend by it.—4 It evidently tends to produce a great deal of mischief and confusion in the world.—5. The Christian religion must, humanly speaking, be not only obstructed but destroyed, should persecuting principles universally prevail.—6. Persecution is so far from being required or encouraged by the Gospel, that it is most directly contrary to many of its precepts, and indeed to the whole of it." *Buck.*

A MOTHER IN ISRAEL.

The venerable Countess of Huntingdon died 1791 Few characters in any age are to be found comparable to this excellent & useful personage. "She was," says the late Mr. Eyre, "truly eminent for offering up to God her most fervent prayers, and for devoting to his service all her property." "When," says she, "I gave up myself to the Lord, I likewise devoted to him all my fortune, with this reserve, that I would take with a sparing hand what might be necessary for my food and raiment, and for the support of my children, should they live to be reduced. I was led to this," her ladyship continued, "from a consideration that there were many benevolent persons, who had religion, who would feel for the temporal miseries of others, and help them, but few even among professors, who had a proper concern for the awful condition of ignorant and perishing souls."

With an income of only 1200*l.* sterling a year, spent in the service of God, what wonders was she enabled to perform! She maintained the College at her own expense; she erected chapels in most parts of the kingdom; and she supported ministers who were sent to preach in various parts of the world. The jewels she sold to build the chapel at Brighton amounted to 6981 15*s.*

"I remember," says Mr Eyre, "calling on her ladyship once with a person who came from the country. When we came out, he turned his eyes towards the house, and after a short pause exclaimed, "What a lesson! can a person of her noble birth, nursed in the lap of grandeur, live in such a house, so meanly furnished—and shall I, a tradesman, be surrounded with luxury and elegance. From this moment I shall hate my house, my furniture, and myself, for spending so little for God, and so much in folly." She is said by some to have expended in the course of her life in public and private acts of charity, near one hundred thousand pounds sterling!

The man who has so little knowledge of human nature as to seek happiness by changing any thing but his own dispositions, will waste his life in fruitless efforts and multiply the griefs which he purposes to remove.

Who is wise? he that learns from every one. Who is powerful? He that governs his passions. Who is rich? he that is content.

POETRY.

THE WRECK.

BY MRS HEMANS.

All night the booming minute-gun
Had pealed along the deep,
And mournfully the rising sun
Look'd o'er the tide worn steep.
A bark from India's coral strand,
Before the raging blast,
Had veil'd her topsails to the sand,
And bow'd her noble mast.

The queenly ship!—brave hearts had striven,
And true ones died with her—
We saw her mighty cable riven,
Like floating gossamer.
We saw her proud flag struck that morn,
A star once o'er the seas—
Her anchor gone, her deck uptorn,
And sadder things than these.

We saw her treasures cast away—
The rocks with pearls were sown,
And strangely sad, the ruby's ray
Flash'd out o'er fretted stone.
And gold was strewn the wet sands o'er,
Like ashes by a breeze—
And gorgeous robes—but oh! that shore
Had sadder things than these!

We saw the strong man still and low,
A crush'd reed thrown aside—
Yet by that rigid lip and brow,
Not without strife he died;
And near him on the sea weed lay—
Till then we had not wept,
But well our gushing hearts might say,
That there *a mother* slept!

For her pale arms a babe had prest,
With such a wreathing grasp,
Billows had dash'd o'er that fond breast,
Yet not undone the clasp.
Her very tresses had been flung
To wrap the fair child's form,
Where still their wet long streamers clung,
All tangled by the storm.

And beautiful 'midst that wild scene,
Gleam'd up the boy's dead face,
Like Slumber's, trustingly serene,
In melancholy grace.
Deep in her bosom laid his head,
With half-shut violet eye—
He had known little of her dread,
Nought of her agony.

Oh! human Love, whose yearning heart,
Through all things vainly true,
So stamps upon thy mortal part
Its passionate adieu—
Surely thou hast another lot,
There is some home for thee,
Where thou shalt rest, remembering not
The moaning of the sea!

A MAXIM.

This maxim long the ancients knew,
Pay every man his honest due;
To this if some would now aspire,
And pay the laborer off his hire,
'Twou'd energy and strength impart,
While gratitude, warm from the heart,
Should burst thro' in the storms of winter;
From whom?——

Enquire of the Printer.

MEMOIR
OF THE LIFE OF
MISS CAROLINE E. SMELT.
[*Continued.*]

September 14th Her appearance this day inspired her friends with still stronger hopes of her recovery. The physicians directed her again to sit up half an hour Her mother being much fatigued, and considerably indisposed, retired early in the day to take some rest. On her return she found Caroline unusually cheerful, in which state she continued through the residue of that day. In the evening she was observed to be very feeble, but still much inclined to conversation; and every thing she said was so interesting and instructive, that it was a difficult matter to impose silence upon her. Mrs. Smelt at length expressed to her a fear lest she would do herself an injury; and requested her to forbear for a little while, at least until she recovered a little more strength To this Caroline replied, with a sweet smile, "my dear mother do not fear. When I feel the greatest prostration of bodily strength, I am then strongest in the Lord. Throughout my whole indisposition heretofore, there have been periods in each day, (at least ever since I have been convalescent,) that I felt as if life were ebbing; and at those times I have enjoyed the sweetest communion with my heavenly Father. I feel no anxiety but for you. I wish to see your faith stronger. I want to see you free from hopes or fears, and to be prepared for every Providence. O! I am greatly blessed. I feel for my dear father's sufferings, and hope they may be sanctified; but I know he is in the hands of God, who doeth all things well. I am *distressed* about nothing; that is, my faith sustains me—my soul is at peace. I know, my mother, that great allowances will be made for your feelings Your maternal affections are very strong—you love me tenderly—I am your only child; and my Heavenly Father is full of compassion He knows that feeble nature will feel, even when his dear children submit to his chastisements with a becoming spirit. Tears are not offensive to him; for you know Jesus wept with Mary at the grave of Lazarus, and he will sustain you He is your friend—he is my friend, and he will never leave us nor forsake us. Now, mother, take just take a view of his tender mercies to me. Every morning I am so refreshed that I am able to go through the necessary changes for my comfort, and I have prayed that this might be continued; for I never could feel pleasant unless I were entirely neat. Besides I am able to have my little Bethel (room) neatly attended to every morning, and all my little comforts kept in order, without the smallest inconvenience to my feelings. I am furnished with every necessary comfort Let me tell you of a circumstance that occurred the other day I thought for a few moments that I should like to refresh my mouth with a lime; but I considered that no such thing could be had in town at this time, and as I had oranges, I would be content. Within a few hours afterwards a present of several dozens of limes was sent to me by an almost perfect stranger, and from the distance of several miles too. I immediately gave God the praise. Oh! he is ever mindful of his children, and will never let them want any good thing Only see what kind friends he has given me! not one seems weary in serving me; no, they will not take rest when they might. Here is my beloved cousin (pointing to one) who is ever on the watch to put her soft hand in active operation for my comfort. There is my dear aunt, whose very voice brings comfort with it, gives me every leisure moment; and this kind mother-aunt (pointing to another friend) will not leave me by day or night My kind physicians discover the interest of fathers and brothers. They know my own father is ill, and in sorrow; and they scarcely leave us, even to attend to their professional duties. The ministers of the Lord, and my dear friend, Mr. M., visit me every day to help me with their prayers. Our faithful servants show such affectionate solicitude that I am never left a moment without their attendance; and they appear to give their services with the utmost readiness—and all my acquaintances show me great kindness. My bed has been to me a heavenly one—my chamber has been a Bethel, for here has the Lord condescended to meet with me—here has he poured out his Spirit upon me—here has he answered my prayers, and here will I raise my *Ebenezer*, for *hitherto hath the Lord helped me.* O my mother! let these things excite in your heart fresh confidence and gratitude to God, whose mercies are renewed to us every morning, and repeated every evening—every moment."

At this time all her friends thought her much better, except her mother, whom the faculty considered unreasonable for indulging a doubt of her recovery. But she thought her daughter too ripe for glory to be long continued here, and she wished to be submissively prepared for that dispensation of Divine Providence, which she thought would shortly remove "the joy of her heart, and desire of her eyes." That night Caroline enjoyed considerable quietude, but very little sleep.

(*To be continued.*)

DUELLING.

Thoughts suggested by the death of an excellent citizen in a Duel.

How is the name of honor prostituted! Can true honor be the savage resolution—the brutal fierceness of a revengeful spirit? True honor, we think and contend, is manifested in a steady uniform train of action, informed by justice, and directed by prudence. Is such the conduct of the duellist! Will justice sustain him in robbing the community of an able and useful member! In depriving the indigent of a benefactor! In rending with affliction the heart of the widow! In filling, with bitter tears, the eyes of the orphan! Will justice absolve him for enlarging doom beyond transgression! Will it license him for a rash word, which admitted of apology, to cut of a meritorious man in the blossom of life; and for a transient foible, to inflict an endless punishment! Will prudence counsel him to risk the death of a malefactor, even if he succeeds in the duel! Senseless as such notions of honor is, it is a proof of barbarity and the grossness of incongruous opinion, that it yet unhappily retains certain advocates among us, in spite of reason and morality. But, for the prevalence of so miserable a notion, how could the amiable man, whose death we deplore, be instantly lost to his friends, family, and country! That such virtue had not a longer career; that this excellent man is thus cut off in the vigour of being, ere half his natural glass was run out—at a moment, too when his heart and mind were maturing and his hand executing, plans both of private beneficence and public utility, is a melancholy event that those who best know his character and purposes, will never cease to lament!

Duelling, an undoubted relic of an age, ignorant and barbarous, seems to every well instructed mind, an unnatural graft upon genuine courage. Prior to that age, the polished heroes of Greece and Rome, knew no such usage. It is true they were prodigal of their blood, but that and the valor which urged them to lavish it, were reserved for the enemies of their country. The polite and daring champions of those immortal republics set up honor as the guardian genius of the public welfare: It preserved their truth immaculate, humanized their passions, and urged them to value life only as it became useful to their country But modern duellists, more fanatic and ferocious than Gothic Druids, dress it up like one of the demons of superstition, besmeared with innocent blood, and gratified by human sacrifice!—*From Mrs. Colvin's Messenger.*

CENTRE COLLEGE OF KENTUCKY.

THE Summer Session of this Institution will commence on the first Monday of May, and continue five months.—Terms of tuition for Senior, Junior, Sophomore and Freshman classes, Twenty-five dollars—Preparatory department Twenty dollars, per Session, payable in advance in Commonwealth's bank paper.

J. HARLAN, *Secretary Board of Trustees*

Danville, April 15th, 1827.